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many questions arising in connection with these peoples Dr. Peet's book gives as intelligent and satisfactory answers as can be found. We trust that it will be patiently studied, and that it will contribute not a little to further explorations in a region which is destined to play a great part in the history of our nation, as well as to a more thorough and discriminating study of ruins which, in the very nature of the case, will soon pass away.

EDWARD F. WILLIAMS.

CHICAGO.

DIE TEXTBIBEL. Von KAUTZSCH UND WEIZSÄCKER. Freiburg i. B.: J. C. B. Mohr, 1900. In den folgenden Ausgaben: Altes Testament mit den Apokryphen des Alten Testaments und Neues Testament; geheftet M. 10.50, in Bibeleinband gebunden M. 12. Altes Testament ohne die Apokryphen des Alten Testaments und Neues Testament; geheftet M. 9, in Bibeleinband gebunden M. 10.50. Altes Testament mit den Apokryphen des Alten Testaments; geheftet M. 8.80, gebunden M. 10.20. Altes Testament ohne die Apokryphen des Alten Testaments; geheftet M. 7.60, gebunden M. 9. Neues Testament; in Ganzleinen gebunden M. 3, in Ganzleder gebunden M. 4.80.

LUTHER's translation of the Bible has become for us Germans in a peculiar sense a national book. The reason for this lies, not merely in the fact that through the use of this book in the church all our religious life, from childhood on, is interwoven with it, nor simply in the ever-living contents of the book, but largely in the character of Luther's translation. Through its forcible, poetic language, its simple popular style, its hearty piety, the book of the great men of God was born again for us Germans; Luther created, not a "translation," but a "German Bible."

It is true, however, of this priceless gem, as of many others, that the stones and the gold do not become antiquated, but the polish and the setting gradually grow out of style. And so, up to the present time, *revised* editions of Luther's Bible have been published, which are intended to keep pace with the changes in the usages of the German language and with the progress of science, and still preserve, as faithfully as possible, the original language of Luther.

But such revisions suffice only for public worship and other practical purposes; they do not answer for those readers who wish to gain

historical insight into the writings of the Old and New Testaments, and scientific understanding of the temporal limitations and the personal style of the individual writers. Numerous scholars, ever since the last century, have attempted to produce editions of the Bible which, through their translations, are intended and adapted to instill into the popular mind that understanding of the Bible attained by scientific study. The most widely used of these translations is that of W. M. L. de Wette (1809-14, 4th ed. 1858, latest revision 1838), distinguished by its concise and elegant diction. In addition to this we have the great work of Bunsen (1858-69), in which he had the assistance of several scholars, especially A. Kamphausen and H. T. Holtzmann. Besides the text, this contains brief explanations of words and matters of fact, text-critical notes, and parallel passages. With fine æsthetic feeling, with sympathy with the life of a remote age resembling that of Herder, E. Reuss translated the Old Testament, first into French (1874-81), and then into German (1892-4, published after his death), accompanied by introductions and explanations.

Of this series of modern translations the most recent and scientifically perfect are the three which are brought together in the *Textbibel*.

The translation of the New Testament, by Weizsäcker, which has appeared in nine editions since 1875, has been unanimously pronounced by all German critics a masterly effort. The ninth edition is found in the *Textbibel*.

An equally important advance, as compared with former works, is shown in the translation of the Old Testament. For the purpose of this translation, a number of the ablest scholars of the Old Testament—Professors Baethgen, Guthe, Kamphausen, Kautzsch, Kittel, Marti, Rothstein, Ruetschi, Ryssel, Siegfried, and the now deceased orientalist Socin—united, and the self-sacrificing and careful editorship of Kautzsch has given to it a uniform style, notwithstanding the numerous co-laborers. It is based on the revised text, which has been made with all the assistance offered by modern study of the Old Testament, and contains, in addition to the text, “supplements,” in which, besides textual notes, among other things there are a synchronous chart of the history of Israel and an outline of the history of the writings of the Old Testament. For the designation of the original documents from which the books of the Old Testament are compiled, letters have been placed at the margin of the text (P = Priest-Code, J = Jahvist, etc.). A notable feature of the translation is that passages in which

the text is corrupt and still waits restoration are not translated, but are marked by dots, the probable text and its translation being given in the notes, wherever possible.

On the same principles, and also under the supervision of Kautzsch, a translation of the Apocrypha and Pseudepigrapha has been published by the same firm. From this edition the Apocrypha, translated by Guthe, Kamphausen, Kautzsch, Löhr, Ruetschi, Ryssel, and Siegfried, have been included in the *Textbibel*.

The *Textbibel* is a popular edition of the three works named above (with the exception of the Pseudepigrapha); it is "called *Textbibel* because all annotations, explanations, and supplements" are omitted. It is intended, and admirably adapted, to bring to the people—as far as a translation can convey them—the results of modern study of the Bible, together with the contents of the eternal book. For this purpose, the editor has aimed to give an unambiguous translation, and accordingly in almost every instance the probable translation has been inserted and critical remarks omitted. This is perhaps to be regretted; for it certainly would be a good means for the training of the people to a proper valuation of the letter of the Bible to show plainly the imperfect state of the text of the Old Testament. It is perhaps also to be regretted that the work has a strongly learned stamp, and that justice is not done to the poetic power, boldness, and beauty of the prophets and the songs. But the translation aims principally at clearness of expression rather than at poetic beauty of form. Such a scientific work rightly makes unity, clearness, and transparency its principal object. A happy combination of scholarship and poetic feeling, as well as abundant leisure, are necessary to make old poetic productions of such high rank as Prophecies and Psalms live again in a new garb and new language. This cannot be done by machine methods. Already, however, forces are at work in Germany whose aim is such a *re-creation* of the Bible in the best sense of the word. Our *Textbibel* has a different object, and what German thoroughness, untiring industry, and conscientious effort can accomplish in our times is accomplished here.

The printing is clear and correct, in the Apocrypha at times rather small, but very distinct. The verses are not separated, as in Luther's Bible, but the whole text is printed consecutively, as in other books; this makes a very pleasing impression. Larger paragraphs have headings in the Old Testament; in the New Testament they are marked by heavier printing of the keywords. This is very convenient, but on the large pages of the *Textbibel* it appears rather unsightly, and is not

as neat as in the small edition of the original Weizsäcker translation. It is especially praiseworthy that all poetry is printed with clear indication of the lines; the verse of Lamentations is especially easily distinguished.

This edition can be recommended to all who read German and wish to gain a historical knowledge of the Bible in a simple and easy way; for every good translation, as also this one—and this especially, with its emphasis on exactness, clearness, and distinctness—is the best short explanation of the text that it reproduces.

HEINRICH WEINEL.

THE UNIVERSITY OF BONN.

BIBLICAL INTRODUCTION: Old Testament. By W. H. BENNETT, M.A., Professor of Old Testament Exegesis, Hackney and New Colleges, London. New Testament. By WALTER F. ADENEY, M.A., Professor of New Testament History, Introduction and Exegesis, New College, London. London: Methuen & Co., 1899. Pp. xii + 487. 7s. 6d.

PROFESSOR BENNETT'S admirable *Primer of the Bible* is already widely known. The present work, which is a little more than double the size of the former, is sure of a still more favorable reception and a much wider use. It has struck the happy mean between the meagerness of a primer and the confusing fulness of detail and technical obscurity of such works as Dr. Hastings' *Dictionary*. It is intended for a handbook of biblical introduction—dealing with such questions as the dates, authorship, composition, analysis, and contents of the several books—for those who are unacquainted, or only slightly acquainted, with the original languages of the Bible and the technicalities of criticism. The authors have been anxious to include all matters of importance, to state the prevailing views concerning them, and to do so at sufficient length to make them intelligible. In the appendix eleven pages are given to a judiciously selected list of books, to which the student is referred for further information. This list will prove of great service to librarians and theological students.

The critical position of the Old Testament portion is, speaking roughly, that identified in England with Professors Cheyne, Driver, Ryle, G. A. Smith, etc.; and generally assumed by the writers on Old Testament subjects in Dr. Hastings' *Bible Dictionary*.

Professor Adeney's attitude upon New Testament questions is as follows: The earliest source of the synoptic gospels is Matthew's